

THE
PAYNE THEOLOGICAL SEMINARY.

CATALOGUE

1893-94,

AND AN ACCOUNT OF

Its Origin and Organization.

Wilberforce, Greene Co., Ohio.

NASHVILLE, TENN.:
PUBLISHING HOUSE A. M. E. CHURCH SUNDAY SCHOOL UNION.
1893.





THE FACULTY OF PAYNE THEOLOGICAL SEMINARY,
WILBERFORCE, OHIO.

W. S. Scarborough, A. M.

Bishop D. A. Payne, D. D., L. L. D.
Rev. J. G. Mitchell, D. D.

Rev. G. W. Priebeau, B. D.

CATALOGUE

OF THE

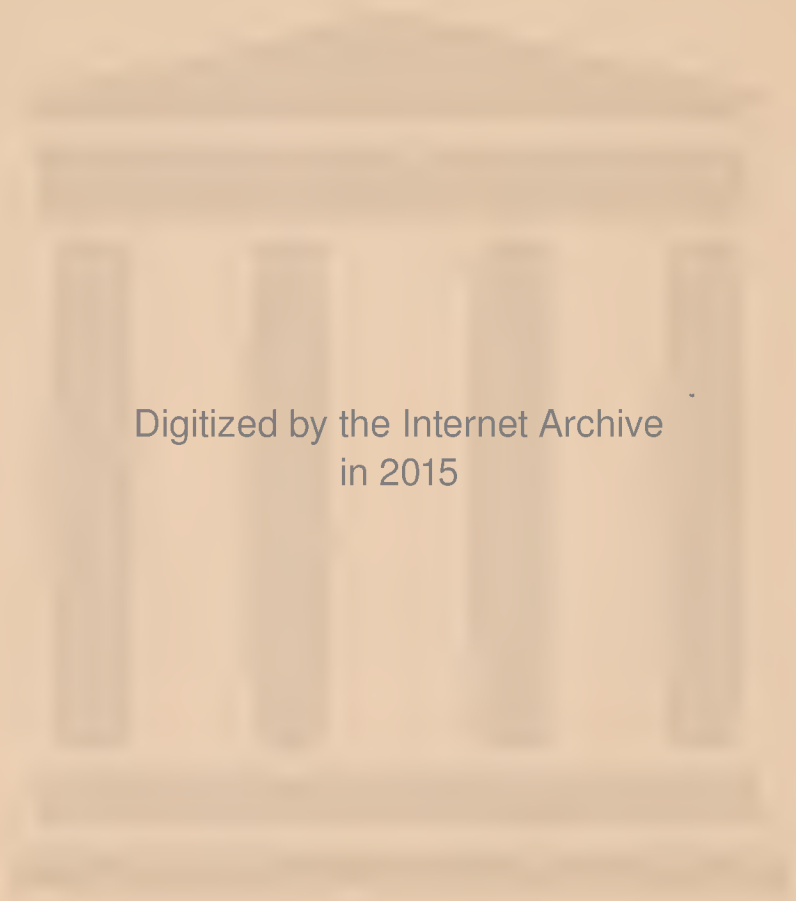
DIRECTORS, OFFICERS AND STUDENTS

OF

PAYNE THEOLOGICAL SEMINARY,

WILBERFORCE, OHIO,

1893-94.



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CATALOGUE.

The organization of PAYNE THEOLOGICAL SEMINARY was brought about by the efforts of Bishop Benjamin W. Arnett, who interested in the effort the Rev. John G. Mitchell, and his wife, Fannie A. He secured the option of their place, and then presented the plan to Rev. Jas. A. Handy, J. P. Shorter, Bishop W. J. Gaines, Bishop B. F. Lee, and Bishop A. Grant, who approved, and gave their hearty co-operation. Authority was secured from the Board of Trustees, as follows :

The Board of Trustees of Wilberforce University, at its session, June, 1890, on motion of Bishop A. Grant, made Bishop B. W. Arnett chairman of a committee to consider the propriety and feasibility of establishing a Theological Seminary at Wilberforce, to be a part of it, but to be controlled by a peculiar arrangement, so that it would be made more efficient than now. The following is the committee as completed :

Bishop B. W. Arnett, D. D.....	Wilberforce, O.
Bishop W. J. Gaines, D. D.....	Atlanta, Ga.
Bishop A. Grant, D. D.....	San Antonio, Texas.
Rev. J. Handy, D. D.....	Washington, D. C.
Rev. B. F. Lee, D. D., LL. D.....	Philadelphia, Pa.
Rev. T. H. Jackson, D. D.....	Wilberforce, O.
Prof. J. P. Shorter, A. M., LL. D.	Wilberforce, O.

The subject of how to improve the facilities of the Theological Department, and how to get more persons to attend, and thereby increase the power of the pulpit, were considered carefully and prayerfully. The growing demands of the Church, the imperative requirements and demands of the age for trained and tried men to be the moral and spiritual leaders, were weighed by the committee, who came to the unanimous conclusion that unless the Church put forth some organized effort to perpetuate an intelligent ministry, it would have to go to the rear of the procession of progress, and eventually lose its place as the leader of the advanced guard of race redeemers. It was apparent to the committee that the magnitude of the work of the Church, and complexity of the organization—that those who were to control and manage it must be trained in the doctrine, laws, customs and history of the Church from its organization to the present, so that they may see its possibilities, and comprehend the work to be done in the future.

The plan of the committee was presented to the Trustee Board at its ses-

sion June 18, 1891, and after some modifications, was unanimously adopted. The name chosen was

THE PAYNE THEOLOGICAL SEMINARY OF WILBERFORCE.

This name was given in honor of Bishop Daniel Alexander Payne, the senior Bishop of the A. M. E. Church, who was born Feb. 24, 1811, in Charleston, S. C., and who from early childhood has been engaged in the work of mind and soul training. He was the pioneer educator in the Southland before the war. He was driven away from his home May 15, 1835, and found a home in the North, and there he took the place of a leader of the leaders, and has stood for fifty years without an equal or superior in the work of race redemption. He has lived to see a wonderful change in the work of education. When the work began, there were but few true and tried friends. Now many leaders inside and outside of the Church are all champions of the cause of Christian education.

When the race was brought in contact with the duties of freemen, its only trained leaders were found in the Church. The demand on the Church was great for men to fill the places of honor, trust, emolument. The Church of God was the only place where the leading men of the race could find a field sufficiently large and free to demonstrate their executive ability and to qualify themselves to do the work of a freeman. But since that time, by the aid of the Churches and by the assistance of the benevolent men of the North, schools, seminaries and colleges, have been opened and maintained to train men and women to be leaders in society, teachers in our public schools, to fill professional chairs in our colleges, and to hold offices in Church and State. The states of the South have taken up the work and are laying on the altar of Universal Education some millions of dollars annually. The United States government has given her aid to the work of training her sons and daughters, without regard to race or color, to be teachers and skilled workmen in shop, factory and field, so that there are more than 1,147,000 children receiving instruction by the aid of the State or National government.

Now the first duty of the Church is to see that the pulpit keeps pace with the schoolhouse. The children that attend school five days in the week and are trained by teachers—intelligent ones—by the improved methods, must have a man in the pulpit that is equal to his duty and responsibility. Minister and schoolmaster must be *friends* and companions in learning and morals. The pulpit must not be lower than the teacher's platform, and the communication ought to be full and free between them.

Having this view in our mind, there was only one path for us to tread: that was, the path of duty; and we unanimously resolved that we would lay the foundation of an institution for the training of those who are to fill our pulpits in the future. Then there was another consideration that prompted us to act. That was, that it is a fitting time for the ministry of the Church to begin the work of preparing their own successors; the time for them to lay

something on the altar of education; the time to lift a monument to the memory of those who have gone before us; to build on the foundation laid by such men as M. T. Newsome, M. J. Wilkerson, J. M. Brown, E. D. Davis, Lewis Woodson, Abram D. Lewis, Leven Gross; and to add to the superstructure built by Payne, Shorter, Mitchell, R. A. Johnson, J. P. Underwood, P. Tolliver, Alfred J. Anderson, John A. Clarke, B. F. Lee; and we knew that such men as Robertson of Georgia, Mixon and Cheeks of Alabama, Burks of Kentucky, Johnson of Arkansas, and hundreds of laymen, such as Beaufort and Diekerson of Springfield, Holland and Maxwell of Xenia, all would stand by us and assist in doing two things at once, to make a home for our young ministers and show our appreciation of the life work of Daniel Alexander Payne. We now call on all lovers of education to assist us by their prayers, sympathy and money. Let every man, woman and child contribute something to the purchasing of the Payne Theological Seminary.

It is expected that every Annual Conference will join in the advancing column of knowledge by sending a liberal contribution to assist in paying for this building and grounds. If they do, it will not be long before we will have returning annually to the ministerial rank a number of men, called of God, led by the Spirit, and trained to lead the race and to govern wisely the Church of God.

The Roll of Honor and usefulness will be hung on the walls of the building, which is to be known as "The Mitchell Hall." The names of all who contribute will be printed in letters of gold, so that the coming generations may know the names of those who had faith in God, the possibilities of the race, and gave of their means to purchase and establish an institution whose moral and religious influences will continue to increase from generation to generation, and to bless mankind from age to age.

It is to be hoped that we will have the names of every minister in the Connection. Let this building and grounds be a testimonial to the love of the ministry for the sacred cause of education, who give year by year more money than any other class of men in the Church or out of it for education and missions. Now let every one *give to this worthy object*, and the Church and the world will see *what we are doing for God and man*.

All the former pupils of Bishop Payne are expected to join with his other friends and admirers in paying for this institution of learning, so that he may have some idea of the appreciation of the present generation.

Send your money by postal orders or checks to Prof. J. P. Shorter, Wilberforce, O., and show our high appreciation of the Pioneer Educator of the race.

The following were the recommendations of the Committee on Organization in 1891:

REPORT OF COMMITTEE ON PLAN OF ORGANIZATION AND ITS RECOMMENDATIONS.

We, your committee to whom was referred the subject of a Theological Department at Wilberforce University, after due consideration and deliberation,

presented our plan to the Council of Bishops, at Jacksonville, Fla., Feb. 28, 1891. It was unanimously approved, and Bishops H. M. Turner, D. A. Payne and John M. Brown were appointed a committee to co-operate with your committee in completing plans for organization.

At the meeting of the Financial Board, April 30, 1891, the subject was laid before them. They heartily approved and endorsed the plan, and passed resolutions authorizing the Financial Secretary to co-operate with us and to establish scholarships as fast as the funds in the treasury would permit. We therefore recommend the following plan of organization :

Recommendation first (see plan below).

The second recommendation is that the homestead of Rev. John G. and Fannie A. Mitchell be purchased for a Theological Seminary, and that it be controlled as provided for in the plan of organization.

Third. We recommend that an appeal be made to the ministers of the A. M. E. Church and the friends of Christian education to contribute their means for the purchase of this building, in order that we may provide for an educated ministry, which is the demand of the age in which we live.

Fourth. We recommend that the directors, when elected, be requested to make arrangements in such a manner that the building may be set apart at the Commencement, June, 1892.

Fifth. We recommend that the Board of Directors ask the General Conference to make such provisions for the support of professorships and scholarships as they may deem proper.

PLAN OF ORGANIZATION.

NAME AND TITLE.

1. The Payne Theological Seminary of Wilberforce University.

OBJECT.

2. The object shall be to educate persons for the Christian ministry and missionaries for the redemption of Africa and other foreign lands.

GOVERNMENT.

3. The government of said Seminary is hereby vested in a Board of Directors, to be composed of the Bishops of the African Methodist Episcopal Church and one other person for each Episcopal District.

TERM OF OFFICE.

4. The persons representing Episcopal Districts shall be chosen by the Board of Trustees of Wilberforce University, and shall hold their office, three for one year, four for two years, and four for three years, and annually thereafter the Board of Trustees aforesaid shall elect such members as shall

be required to have one member for each Episcopal District, who shall hold their office for three years. In case of death, resignation or otherwise, the Board of Directors shall have power to fill all vacancies, and persons thus appointed shall hold office until the next meeting of the Board of Trustees of said University, when such vacancies shall be filled by said Board.

QUORUM.

5. After due notice of a meeting has been given, nine (9) persons shall constitute a quorum.

OFFICERS.

6. The officers shall consist of President, Vice-President, Secretary, Treasurer and an Executive Committee of five (5), all of whom shall be elected and hold their office for two years.

DUTIES OF OFFICERS.

7. All officers shall perform the duties pertaining to their several offices, according to established custom for such officers.

TREASURER.

8. The Treasurer of Wilberforce University shall be *ex-officio* Treasurer of this Board, and shall give such bond as the Board of Directors shall require from time to time. The Treasurer shall not pay out any money without an order from the Secretary signed by the Chairman of the Executive Board.

SECRETARY.

9. The Secretary of Wilberforce University shall be *ex-officio* Secretary of this Board. He shall receive all moneys and pay the same to the Treasurer and take his receipt for the same. The Secretary shall be superintendent of the building and grounds and shall keep the same in good repair.

FACULTY.

10. The Faculty shall be elected by the Board of Directors of the Theological Seminary of Wilberforce University. The term of office of the Faculty shall be regulated by the Board of Directors, also the salaries of the Faculty.

DEAN.

11. The Dean of the Theological Seminary shall be the responsible and executive officer of the same, and shall preside at all Faculty meetings and see that the orders of the Board of Directors or Executive Committee are carried out.

SCHOLARSHIPS.

12. Any Annual Conference paying the sum of fifty dollars (\$50) annually, supplemented by the Financial Secretary with an amount sufficient to

make it equivalent to the amount fixed by the Discipline, shall have a scholarship in the Seminary; said scholarship to continue until graduation. When any Annual Conference shall desire the establishment of one or more scholarships in the name of said conference; after said conference shall have voted for a scholarship or scholarships, the Bishop of said conference shall send a notification, countersigned by the Secretary of the conference, to the Financial Secretary, who, if the condition of the treasury will permit, shall notify the Board of Directors of his concurrence in the same.

OTHER SCHOLARSHIPS.

13. The Financial Board may have such scholarships in the Seminary from time to time, as provided by Discipline, or as may hereafter be provided. Conferences or individuals may establish scholarships for training persons for the Christian ministry for missionary or evangelical work. The amount of such scholarships shall be regulated by the Board of Directors from time to time.

CONFERENCE CHOICE OF BENEFICIARIES.

14. The Bishop and Annual Conference shall select the person or persons to receive the benefit of the scholarship for each Annual Conference.

OTHER SCHOLARS.

15. Persons other than those having scholarships may be admitted to the Seminary by complying with the rules and regulations hereafter arranged by the Board of Directors.

GOVERNMENT OF SCHOLARSHIP FUNDS.

16. The Board of Directors shall make such rules and regulations governing the scholarships that the beneficiaries shall return the amounts used in their education to the treasurer of the Board of Directors in such times and amounts as shall be agreed upon. Such moneys shall constitute a loan fund for the benefit of indigent students. Individuals may establish scholarships on the same condition and regulation.

CONTRIBUTIONS.

17. Persons desiring to assist in the work may designate the chair, individual or object they wish to aid, which shall be carried out by the Board of Directors.

ENDOWMENT FUNDS.

18. The Board of Directors shall invest all endowment funds; keeping them separate and distinct, calling them by name of donor or by such name as the donor or donors shall designate. The principal not to be used under any circumstances.

The Board of Trustees of said University reserves the power to alter, modify, amend, and repeal any and all of the provisions herein contained.

The Joint Committee on Plan and Organization.

BENJAMIN W. ARNETT, Chairman,
J. P. SHORTER, Secretary,
JAS. A. HANDY,
THOS. H. JACKSON,
JOHN M. BROWN,
H. M. TURNER,
W. J. GAINES,
BENJ. F. LEE,
A. GRANT.

The election and organization of the Board followed.

LIST OF OFFICERS AND DIRECTORS FOR 1891-92.

OFFICERS.

President Bishop B. W. Arnett, Wilberforce, O.
Vice President..... Rev. J. C. Embry, D. D., Philadelphia, Pa.
Secretary..... Rev. J. P. Maxwell, Wilberforce, O.
Treasurer..... Prof. J. P. Shorter, A. M., LL. D., Wilberforce, O.
Attorney..... C. L. Maxwell, LL. B., Xenia, O.

DIRECTORS.

Bishop D. A. Payne, D. D., LL. D..... Wilberforce, O.
Bishop A. W. Wayman, D. D..... Baltimore, Md.
Bishop J. P. Campbell, D. D., LL. D..... Philadelphia, Pa.
Bishop T. M. D. Ward, D. D..... St. Joseph, Mo.
Bishop J. M. Brown, D. D., D. C. L..... Washington, D. C.
Bishop H. M. Turner, D. D., LL. D..... Atlanta, Ga.
Bishop W. J. Gaines, D. D..... Atlanta, Ga.
Bishop B. W. Arnett, D. D..... Wilberforce, O.
Bishop B. T. Tanner, D. D..... Philadelphia, Pa.
Bishop A. Grant, D. D..... San Antonio, Texas
1st District, 2 years—Rev. A. W. Upshaw, B. D..... Camden, N. J.
2d District, 2 years—Rev. J. G. Mitchell, D. D..... Norfolk, Va.
3d District, 1 year —Rev. B. F. Lee, D. D., LL. D..... Philadelphia, Pa.
4th District, 1 year —Rev. J. T. Jenifer, D. D..... Chicago, Ill.
5th District, 1 year —Rev. J. C. Embry, D. D..... Philadelphia, Pa.
6th District, 4 years—Rev. S. H. Robertson, D. D..... Atlanta, Ga.
7th District, 2 years—Rev. R. E. Wall, D. D..... Columbia, S. C.
8th District, 3 years—Rev. W. T. Anderson, B. D., M. D..... Vicksburg, Miss.
9th District, 3 years—Rev. A. M. Green, A. M., D. D..... New Orleans, La.
10th District, 3 years—Rev. S. R. Reed..... Memphis, Tenn.
11th District, 2 years—Rev. Amos Johnson..... Toronto, Canada

EXECUTIVE COMMITTEE.

Bishop B. W. Arnett, Chairman, Bishop W. J. Gaines, Bishop J. M. Brown, Dr. J. T. Jenifer, Dr. B. F. Lee, Dr. R. E. Wall, Dr. John G. Mitchell.

The committee to prepare laws, rules and regulations for the government of the Payne Theological Seminary, are Bishop B. T. Tanner, Dr. B. F. Lee, Dr. J. C. Embry, Rev. A. W. Upshaw, and Dr. T. W. Anderson.

The Board of Directors met June 16th, 1892, and discussed ways and means, after completing the organization.

On motion, Bishop B. W. Arnett, President of the Board, was authorized to prepare the building and grounds as he thought best, and to take such steps as were necessary, to have the school opened in September, 1892.

At an adjourned meeting the following faculty was elected :

FACULTY—1893-94.

BISHOP D. A. PAYNE, D. D., LL. D.,
Dean and Professor of Comparative Theology.

REV. JOHN G. MITCHELL, A. M., D. D.,
Professor of Systematic Theology and Hebrew.

PROFESSOR W. S. SCARBOROUGH, A. M., LL. D., PH. D.,
Professor of New Testament Greek and Literature.

REV. G. W. PRIOLEAU, B. D.,
Professor of Historical and Pastoral Theology.

The building was formally opened September 20th, 1892. The following invitation was sent out :

PAYNE THEOLOGICAL SEMINARY.

Formal Opening Sept. 20th, 1892.

You are cordially invited by the Board of Directors and Faculty to be present and participate in the Inaugural Exercises of an Institution designed to train moral and religious teachers and to perpetuate the name of Bishop Daniel A. Payne, the pioneer educator of the race and the apostle of ministerial education.

BENJAMIN W. ARNETT, President of Board of Directors.

The formal opening of the Seminary took place September 20th, at 2 o'clock p. m. The following distinguished persons were present :

Bishop H. M. Turner, Rev. J. W. Gazaway, P. Toliver, R. G. Mortimer, J. W. Johnson, J. H. Jones, President S. T. Mitchell, D. D., J. G. Mitchell,

D. D., W. S. Scarborough, G. W. Priolean, Prof. J. P. Shorter, Rev. J. P. Maxwell, Rev. H. T. Johnson.

Bishop Benjamin W. Arnett, President of the Board of Directors, presented the keys of the building to Bishop Daniel A. Payne, the Dean of the Faculty of Payne Theological Seminary, stating that "These buildings and grounds were purchased and fitted up to perpetuate the name of the pioneer educator of the race, Daniel A. Payne, and to found an institution where the future ministers of the African Methodist Episcopal Church could receive a thorough Christian and theological education, thus perpetuating the work of the fathers to an hundred generations. Accept these keys as Dean of Payne Theological Seminary of Wilberforce University."

Bishop Payne accepted the keys as Dean of Payne Theological Seminary of Wilberforce University, and delivered an address as follows:

WHAT OUGHT TO BE THE CHARACTER OF A THEOLOGICAL SEMINARY.

I. It ought to be a holy institution, consecrated by God and his Christ.

(a) Because it is *sincerely dedicated* to the Lord God of Hosts by Christian men. Men dedicate; God consecrates.

(b) Because it is intended to be Christian in its beliefs, in its trust, in its faith, in its fixed principles, and, therefore, in its persistent sentiments, it ought to be *Christian*. And, being Christian in its beliefs, in trust, in faith, in principle and persistent sentiments,

II. What ought to be its work?

(a) The work of a Seminary Theologic is the sowing of the seeds of truth. But what is truth? God is truth. He is the fountain and essence of truth. Therefore, whatever proceeds from him or harmonizes with his will and nature, is also *truth*.

(b) In the countless ages of the past Eternity, I think the Creator ordained that the Universe *should be*; and that He should manifest himself in it by certain forms of wisdom and of power, of beauty and goodness, of movement and of *End,—the last result—the final End*. All these varied forms, together with their functions, are what we call Nature. Their relations and harmony are what we do regard and pronounce "The Universe."

(c) This Universe is separated according to nature and operations into divisions, but all harmonized and unified. Let us look at some of these divisions:

(d) There are the heavens and the earth in contrast. Each of these contain manifold forms of magnitude, color, motion and life, demonstrating the existence, the wisdom, power and goodness of God. In the skies we see groups of stars which we call constellations. One of these groups is called the Solar System, in which are the moon and other planets having the sun as their centre of light and motion. The earth on which we live is in this group. This study and knowledge is named the Science of Astronomy, through which we see God manifesting his wisdom and omnipotence.

(e) The region below the heavens is called the firmament, in which we see the rain and snow, the dew, the frost, and the ice. It is not in the sky, but in the firmament that we see the lightnings and hear the thunders and howling winds. The study of these elements and the knowledge of them is what we call Physics.

III. (a) In every one of these elements, and in their relation, we see the wisdom, power and goodness of the Lord—God the Infinite. It was in the contemplation of these natural objects—in the skies and in the atmosphere—that led the royal poet to exclaim, "The Heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof."

(b) How beautiful are these lines of David! How scientific and how philosophic! In these six stanzas we have the seeds of Natural Theology. Moses, who had special communication with the Creator, on Mount Sinai, has given a detailed account of these manifestations of God. And Saint Paul, who was lifted up to the third heavens, confirms the statement of Moses and David. We accept these Biblical statements as truths, (a) because they were written by inspired Prophets; (b) because the omniscient and omnipotent Creator is their Inspirer (These statements of Moses, David and Paul are seeds of truth which have multiplied themselves indefinitely and are still capable of endless multiples); (c) these seed truths of Natural Theology must be sown in the Seminary, sometimes broadcast; and often furrowed in the mental soil. In order that the students may obtain as full and accurate knowledge of God in nature and through nature as it is possible for man to obtain, the Seminary is established.

But above knowledge, the work of the Theological Seminary ought to be the formation of Christian Character.

(a) What is Knowledge? What is Character? Knowledge is the cognition and recognition of facts and truths with their relations. Well, it is a good and useful thing, but it does not commend us to the favor of God.

(b) What is Character? Character is the conformity to the will of God. It is daily delight in the law, the statutes, the commandments of God. Therefore, character is infinite love for God. It is exceeding great delight in holiness and in righteousness. Therefore, character is loving only that which God loves and hating that which God hates.

To attain and maintain such a character is the noblest work of a theological seminary. The formation of such a character of goodness and beauty must be the aim of every theological professor. By what instruments shall such a good and beautiful character be produced? The word of God is the only sharp and proper instrument for such work, and this is the point that

leads us to consider the will of God as regards human character, and the instruments which he puts into the hands of the seminary for that purpose. Before the foundation of the world God willed that man should be made like unto himself, an intelligent, holy and righteous being. To this end he has revealed himself in that volume which we call the Bible, an outline of which we find in the 19th Psalm: "The law of the Lord is perfect, converting the soul. The testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart. The commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever. The judgments of the Lord are true, and righteous altogether."

IV. (a) I regard the 7th, 8th and 9th verses of the 19th Psalm as a concise outline of revealed Theology; of the existence of the Creator; of his enactments for the government of moral agents in every part of the universe, be they angels, seraphims, cherubims, principalities or powers.

(b) In the 10th verse we see the incomparable value of his law, of his statutes, of his testimonies and judgments. In the 11th verse we perceive that these statutes are like a guardian angel, warning us of the dangers, the evils and enemies that be round and about us.

(c) In the same verse the unerring Creator assures us that for obedience to his laws and statutes, his commandments and his judgments, he will confer upon us a great reward, even of life that fadeth not away, eternal in the heavens. This concise circle of divine truths is widened and detailed by Moses and the prophets, and confirmed and illustrated by Jesus and his Apostles. But Jesus and the Apostles have greatly multiplied them, increased their diameter, and enlarged their circumference. These divine truths are seeds of thought and of action, which the professors must sow in the mental soil, and which they must carefully and prayerfully cultivate with faith in the omniscient and omnipotent Spirit of God, who is comforter, enlightener and sanctifier of all the believers; who maketh intercession for the saints with groanings that cannot be uttered; who leadeth them into all truth and who alone can make the truths of Natural Theology and Biblical Theology effectual in the enlightenment and salvation of sinners.

V. But in forming the character of theological students, double action must be taken:

(a) Action on the part of instructors.

(b) Activity on the part of students.

We have indicated the movement on the part of the professors; we will now show what must be the efforts of the students:

(c) Every one for himself must diligently cultivate the divine truths which have been sown broadcast and furrowed in his own soil—mental soil. He must never forget that these divine truths are threefold—physical, moral and spiritual. The first six stanzas of the 19th Psalm indicate the physical truths of revelation; the remainder of the inspired ode proclaims the moral and the spiritual. All of them are expanded by the prophets and the apostles.

(d) But systematic and diligent cultivation will not suffice. The student

must also fervently pray that the Holy Spirit may open his eyes to see and understand the wonderful things which God has revealed in the structure of the universe, and which he requires every moral agent to study, in order that all who are capable may know him by cognition and recognition.

(e) He must add unwavering faith to fervent prayer. "Without faith it is impossible to please God." This unwavering faith will take and hold fast every statement which the inspired writers have made respecting the Creator and his works—statements in history and poetry, in law and statutes, in precepts and examples.

(f) And more than faith, the student must seek and cultivate *holiness* diligently, persistently; for only the pure in heart shall see the Infinite God, both in nature and in the Inspired Volume. Holiness is not merely a passive virtue; its essential nature imparts to it two powerful forces—the first, expellent; the second, repellent. The resultant of these united forces is increasing *usefulness*.

(g) The noblest of all the Christian graces is divine love. We call it divine in contrast with natural love, which is limited to self, to family, to race, and to country. But divine love is unlimited, because it first loves God. 2nd. It gives out of itself to bless the surrounding neighbors, the brethren, one's race, one's country; then God-like, it flies out as on the wings of an angel to bless all mankind. This grace cannot be too diligently nor too earnestly cultivated by the student of theology.

(h) To obtain and develop divine love the student must cultivate *humility*, because it is the beautiful robe with which divine love covers itself. It is the glittering jewel that shines upon her bosom.

(i) With this robe the Son of God girdled himself before he began to work for the redemption of the world.

Go, students, go! Follow his example! Then shall you obtain power to conquer self and to aid the Lord Jesus in conquering the world!

Short and appropriate addresses were made by Bishop H. M. Turner, D. D., LL. D., President S. T. Mitchell, A. M., Dr. John G. Mitchell, A. M.

The faculty was installed, a course of study was announced, and the formal opening was completed. The school year opened with a number of students, as will be seen by the catalogue. The senior class of the Theological Department of Wilberforce University was transferred to the Payne Theological Seminary, thus giving to the Seminary a graduating class the first year. We also received one senior student from Howard University. These persons formed the graduating class of 1893.

By authority of the Board of Directors, Bishop B. W. Arnett furnished and finished the building, and had it ready for dedication at the Commencement of 1893.

Thursday, June 15, at 3 p. m. the Alumni Association was addressed by Governor William McKinley, and Hon. Frederick Douglass. At the conclusion of the speaking, the Bishops of the A. M. E. Church, the Board of

Directors of Payne Theological Seminary, the Trustees of Wilberforce University, the Trustees of the Normal and Industrial Board, and the friends, formed in procession and marched to the grounds of Payne Theological Seminary. Bishop B. F. Lee was master of ceremonies.

Religious services were conducted by Bishop J. A. Handy, after which Bishop B. W. Arnett, President of the Board of Directors, presented the building and grounds to the Senior Bishop of the African Methodist Episcopal Church, to be dedicated to the sacred cause of education. After this, Bishop Daniel A. Payne, Senior Bishop of the A. M. E. Church, formally dedicated the building and grounds in the name of the African Methodist Episcopal Church and of the Triune God, to the cause of Christian education, Christian missions, and Christian temperance.

At the conclusion of the Bishop's dedicatory prayer, appropriate addresses were delivered by Bishop B. F. Lee, D. D., Bishop Jas. A. Handy, D. D., President S. T. Mitchell, and John G. Mitchell, Vice-Dean of Payne Theological Seminary. Remarks were made by a number of distinguished persons, and a number of subscriptions were made, to assist in paying for the building. The exercises were closed with singing, and benediction by Bishop M. B. Salter, D. D.

The plan of the committee on organization of Payne Theological Seminary was submitted to the Council of Bishops, which convened in Jacksonville, Fla., February 28th, 1891. It was unanimously approved and adopted, each Bishop subscribing \$100 to help carry out the plan. Bishop B. W. Arnett, chairman of the Committee on Organization, presented the plan to the Financial Board, which met in Washington City, April 30th, 1891. The Board, by resolution, approved the plan, and voted \$1,000 to purchase the property, and authorized the financial secretary to give such further assistance as was in his power. The plan was presented to Bishop J. P. Campbell who was confined to his bed, sick, and he transferred \$1,000 of endowment from the theological department of Wilberforce University to Payne Theological Seminary as a basis of an endowment of the theological chair. Since then he has died, leaving his library to form the basis of a circulating library for the theological students of the A. M. E. Church. The trustees of the circulating library were Rev. J. W. Beckett, Bishop B. F. Lee, Rev. J. S. Thompson, Rev. G. C. Sampson, Rev. L. J. Coppin, and J. P. Sampson. These presented the matter to the General Conference of 1892, and explained their trust. On motion the matter was referred to the Council of Bishops, with power to act. At the final adjournment of the General Conference at Philadelphia, May, 1892, on motion of Bishop A. Grant, it was resolved to locate the circulating library at the Payne Theological Seminary, Wilberforce, Green County, Ohio, and that the Board of Directors of the said seminary shall be the trustees of the said library, which shall be kept intact and be known as the J. P. Campbell Circulating Library. The resolution was finally unanimously adopted, and Bishop B. F. Lee and the secretary of the Bishops' Council were appointed to see that the library be shipped and properly arranged at the Seminary.

An appeal was sent out in the Fall of 1892 and the Spring of 1893 to the Conferences to assist in paying for the improvements on the buildings and grounds. A number of individuals responded liberally, and the following Annual Conferences responded with the amounts opposite their names:

Ohio Conference.....	\$137 00
North Ohio Conference.....	100 00
Pittsburgh Conference.....	163 00
Arkansas Conference.....	40 00
West Arkansas Conference.....	50 00
South Arkansas Conference.....	50 00
Mississippi Conference.....	50 00
North Mississippi Conference.....	50 00
Middle Mississippi Conference.....	50 00
Baltimore Conference.....	100 00

It is expected during the coming year that every Annual Conference will be found on this roll of honor to aid in paying for the building and grounds, in order to secure an intelligent ministry for the A. M. E. Church, and the Church of God.

The contract price of the building and ground was \$8,500. Of this amount the Rev. W. Q. Shannon holds the first mortgage of \$1,725, time unlimited. The remainder of the debt was divided as follows:

Note No. 1. Due January, 1892.....	\$ 775 00
Note No. 2. Due June, 1892.....	1,000 00
Note No. 3. Due June, 1893.....	1,000 00
Note No. 4. Due June, 1895.....	1,000 00
Note No. 5. Due June, 1895.....	1,000 00
Note No. 6. Due June, 1897.....	1,000 00
Note No. 7. Due June, 1897.....	1,000 00
Mortgage of W. Q. Shannon.....	1,725 00
Total.....	\$8,500 00

The rate of interest allowed upon this amount is seven per cent. per year. The total improvements up to June, 1893 was \$2,477.06. The purchase note due January, 1892, of \$775, and the note due June, 1892, of \$1,000, have been paid. The interest on the \$1,725, W. Q. Shannon's note, is paid up to April, 1893. The balance due on the improvement debt June 1st, 1893, is \$1,492.07, having paid \$984.99 on it. We received from the Financial Department, according to the recommendation of the General Conference, \$1,700. There remains \$800 due on the first appropriation.

The Financial Board lifted the first note of \$1,000 for us, *i e*, Note No. 2. The other moneys have come from contributions from individuals. Quinn Chapel Sunday-school, of Quinn Chapel, Chicago, Ill., is the first Sunday-school to make a contribution. It was \$40. We look for other Sunday-schools to do likewise. Every Sunday-school in the Connection should make a contribution to this Institution.

The total receipts to June 15th, 1893, was \$3,821.70. The total disbursements were \$3,847.32. Paid out more than taken in, \$25.62.

THE GENERAL CONFERENCE ADOPTS THE SEMINARY.

The Committee on Universities and Colleges of the General Conference endorsed the Theological Seminary in the following language:

Your Committee on Universities and Colleges, to whom was referred the resolution on Payne Theological Seminary, and other measures, beg leave to report as follows:—

We have examined the purpose, plan and organization of the Payne Theological Seminary of Wilberforce University, as set forth in the printed circular accompanying, and, with the Council of Bishops, who gave it their unanimous approval at their session held in Jacksonville, Florida, February, 1891, with the General Financial Board, who heartily endorsed the plan in April, 1891, and with the Trustee Board of Wilberforce University, who gave it their full sanction and delegated to it their authority in June, 1891, *we join* in recommending to this General Conference that it receive your cordial and full endorsement and support.

Your committee has been informed that in keeping with the sections relating to scholarships, pages 7 and 8 of the circular, several Conferences have already established their scholarships and selected their students, and we recommend that this General Conference advise and authorize the founding of at least one scholarship by and for each Annual Conference in connection with the basis of \$50 per annum for each scholarship to be annually reported in the regular bill of appropriations by the Financial Committee of each Conference; and it is recommended that you direct the General Financial Secretary to appropriate out of the general treasury \$50 per annum for the joint support of each of such annual Conference scholarships, but not to exceed two scholarships for any one Conference, payment to be made in honor of the order of the Secretary of the Payne Theological Seminary for each beneficiary in *actual attendance*.

It is further recommended that the regular annual appropriation hereafter made to Wilberforce University shall be applied to the maintenance of said Payne Theological Seminary, and shall equal annually, such amount as shall be required to support one dean and two professors of theology in said seminary, as determined by its Board of Directors, not exceeding \$2,500, and such appropriation shall constitute the regular share of Wilberforce University in the General Appropriation for education, not including any special exigency that the Financial Department might deem it necessary to provide for.

This report was signed by W. H. H. Butler, W. T. Anderson, B. A. J. Nixon, S. T. Mitchell, C. W. Preston, Jno. R. Hawkins, Chas. E. Harris, J. H. Bell, C. C. Dunlap, J. K. Williams.

The General Board of Education, June 16th, 1892, unanimously approved the recommendations of the Committee, and ordered the Secretary of Education to co-operate with the authorities of the Seminary to make it a success.

The Financial Board met at Washington, D. C., April, 1893, and adopted the recommendation of the Universities and Colleges, and authorized the Financial Secretary to assess as many scholarships as the state of the treasury would warrant.

If the Financial Secretary can meet the obligations of the Board, the Seminary will have within \$100 of the amount to pay the present Faculty.

During the year 1893, the President of the Board of Directors, Bishop B. W. Arnett, and the Rev. C. S. Smith, Secretary of the Sunday School Union of the A. M. E. Church, perfected an arrangement and an agreement whereby the Faculty of Payne Theological Seminary became the editors of the Sunday School Lessons of the A. M. E. Church, and assistant editors of the Quarterlies. This is one of the most important events in the history of the Church. It forms an epoch in the history of the moral and religious education of the race. It is the beginning of a new era of child training.

It is confidently hoped that the union of the Seminary and the Sunday School Union will result in a closer union of the moral and religious forces of the Church, and that it may redound to the glory of God. It gives the Faculty an opportunity to cast up a highway for the people, and to furnish the coming generations with true, tried and intelligent leaders, such as can and will bear aloft the banners of religion, morality, education and temperance; who will by precept and example teach the people that the only safe place to build a court house is on Sinai; that the only sure foundation for a Church is on Calvary; and that every schoolhouse and college should be either built on the Mount of Beatitude or on Mar's Hill.

BOARD OF DIRECTORS FOR THE YEAR 1893-94.

Bishop Daniel Alexander Payne, D. D., LL. D.
 Bishop Alexander W. Wayman, D. D.
 Bishop T. M. D. Ward, D. D.
 Bishop H. M. Turner, D. D., LL. D.
 Bishop W. J. Gaines, D. D.
 Bishop B. W. Arnett, D. D.
 Bishop B. T. Tanner, D. D.
 Bishop A. Grant, D. D.
 Bishop B. F. Lee, D. D.
 Bishop M. B. Salter, D. D.
 Bishop Jas. A. Handy, D. D.

DISTRICT DIRECTORS.

	<i>Name.</i>	<i>Residence.</i>	<i>Term Expires.</i>
* 1st Dist.	Rev. W. H. Heard, D. D.	Wilmington, Del.	June, 1896
2nd "	Rev. I. S. Lee, D. D.	Baltimore, Md.	June, 1896
3rd "	Rev. C. Asbury, D. D.	Pittsburgh, Pa.	June, 1895
4th "	Rev. T. W. Henderson, D. D.	Springfield, Ill.	June, 1895
5th "	Rev. J. C. Embry, D. D.	Philadelphia, Pa.	June, 1894
6th "	Rev. S. H. Robertson, D. D.	Atlanta, Ga.	June, 1895
7th "	Rev. R. E. Wall, D. D.	Columbia, S. C.	June, 1896
8th "	Rev. A. J. Kershaw.	Tallahassee, Fla.	1895
9th "	Rev. P. W. Wade.	Little Rock, Ark.	1894
10th "	Rev. A. M. Green, D. D.	New Orleans, La.	1891
11th "	Rev. S. R. Reed.	Memphis, Tenn.	1891
12th "	Rev. Jas. M. Henderson.	Detroit, Mich.	1896

OFFICERS OF BOARD OF DIRECTORS FOR 1893-94.

President—Bishop Benjamin W. Arnett, Wilberforce, O.
 Vice-President—Rev. J. C. Embry, D. D., Philadelphia, Pa.
 Secretary—Rev. J. P. Maxwell, Wilberforce, O.
 Recording Secretary.—Rev. Jas. M. Henderson, Detroit, Mich.
 Treasurer—Prof. J. P. Shorter, A. M., LL. D., Wilberforce, O.
 Attorney—Hon. C. L. Maxwell, Xenia, O.

EXECUTIVE BOARD.

Bishop Benjamin W. Arnett, D. D.
 Bishop Benjamin F. Lee, D. D., LL. D.
 Bishop Wesley J. Gaines, D. D.

THE FACULTY.—1893-94.

BISHOP D. A. PAYNE, D. D., LL. D.

Dean and Professor of Comparative Theology.

REV. JNO. G. MITCHELL, A. M., D. D.

Professor of Systematic Theology and Hebrew.

PROF. W. S. SCARBOROUGH, A. M., LL. D., Ph. D.,

Professor of New Testament Greek and Literature.

REV. G. W. PRIOLEAU, B. D.

Professor of Historical and Pastoral Theology

REGULAR THEOLOGICAL COURSE.

SENIOR CLASS.—William Bird, M. E. Davis, S. T. Tice.

MIDDLE CLASS.—D. S. Moten, J. P. Wallace, G. B. Young.

JUNIOR CLASS.—H. P. Anderson, J. C. Caldwell.

ENGLISH COURSE.

SECOND YEAR.—J. W. Watson.

The English course has been established to meet a special demand of quite a large number of young men who have not the means or time to complete the regular course, but who desire to qualify themselves for the work of the Christian ministry. A good English education will be necessary to enter this course.

There is a Theological Preparatory Department for those who are not prepared to enter the English or short Theological course.

A complete collegiate education, or its equivalent, constitutes the necessary preparation for the regular course of Theology.

THE ENGLISH COURSE.

FIRST YEAR.

Practical Theology.—Biblical Geography, Ecclesiastical Law, History of the Life of Christ, Methodology, Methodist Polity, History of the A. M. E. Church, Discipline of the A. M. E. Church, Pastoral Theology, Ethics, Psychology, Logic.

SECOND YEAR.

Historical Theology.—History of the Apostolic Age, History of the Ancient and Modern Pulpit, English Bible, Hermeneutics, Christian Archaeology, Systematic Theology, Biblical Theology, Didactic Theology, Soteriology, Eschatology, etc. Sermonizing, Extemporaneous Speaking and Vocal Music every two weeks during the entire course.

REGULAR COURSE.

JUNIOR YEAR.

Introduction.—Lectures on Encyclopedia and Literature of Theology, Classification, Order, Methods, etc.

EXEGETICAL THEOLOGY.

Old Testament.—Hebrew: The class will read during the year the first twenty-five chapters in Genesis, and selections from Exodus and Deuteronomy. The inductive method is used. Special attention is given to converting English into Hebrew.

New Testament.—Greek: Critical and exegetical readings in the Gospels, the Acts of the Apostles; the peculiarities of Hellenistic Greek, the New Testament in MSS., and the use of the same in textual criticism will receive special attention.

Liberal and literal translations and paraphrasing of the text with essays and discussions will be required.

Sight readings weekly.

Lectures on social, moral and political conditions of the world during the advent of Christ.

Systematic Theology.—Ethics, Psychology, Logic and Metaphysics.

Biblical geography and antiquities, with lectures and study of map throughout the year.

Pastoral Theology.—The Institution of Christian Ministry by Christ.

Historical and practical review of the ministerial call.

The two great functions of the Christian Ministry; evangelical and pastoral elements of power in the ministry.

Preparation for the work.

Relation to the Church, Sunday-school, society in general. Difficulties, trials and success.

History of the Life of Christ.

Ecclesiastical Law.—Lectures and oral instruction in Church government; evidences, oral and written. Practice and principles applied.

Methodology.—A thorough knowledge of the Discipline and History of the A. M. E. Church and Methodist Polity is required.

MIDDLE YEAR.

EXEGETICAL THEOLOGY.

Old Testament—Hebrew. Thorough instruction will be given in the grammatical principles of the language. Select portions from the Psalms and Proverbs will be studied critically and exegetically. Students will be required to read Hebrew at sight; essays and discussions.

Philosophy of Theism: By lectures.

New Testament—Greek: Critical exegesis of the Epistles to the Romans, with sight readings, essays and discussions. Lectures on the Pauline Epistles. General review of the New Testament Grammar, with critical readings from the more difficult Pauline Epistles.

Septuagint—Greek: Lectures on the Septuagint with essays and discussions and with special reference to the New Testament literature and Archae-

ology. The origin of the Septuagint, its character, critical value and its influence on the New Testament language.

Latin—Vulgate: A critical study of the Latin, with reference to the New Testament Greek.

Christian archaeology; Christian art, monuments, sculpture, painting, epigraphy, hymnology, music, etc., their importance and their relation to the early Christian Church.

Hermeneutics.—This subject is taught by lectures in connection with the text.

Introduction to the critical study of the Holy Scriptures.

Special lectures on the genuineness of the Pentateuch.

Views of the new critical school, the antiquity of the art of alphabetical writing among the Hebrews, and the state of the arts and sciences in general in the Mosaic age. The credibility of the history of the books of the Bible.

Diffusion of the Greek language in the Roman Empire at the Christian epoch.

HISTORICAL THEOLOGY.

Ecclesiastical History.—(1) The history of the Christian Church and its development to mediæval history. (2) The same from mediæval history to the Reformation. (3) The same from the Reformation to the present.

English Bible.—A critical study of the Books.

Practical expository exercises with the use of commentaries and other helps. Special English course.

Comparative Symbolics.—Symbolics of American Churches, patristics, ecclesiastical statistics, essays and discussions.

SENIOR YEAR.

EXEGETICAL THEOLOGY.

Old Testament.—Hebrew: Selections from Ruth and Isaiah. Biblical Aramaic, Arabic, Essays and Discussions.

New Testament.—Greek: Epistles, continued with lectures, written exercises on assigned texts.

Hermeneutics.—Lectures with the text.

SYSTEMATIC THEOLOGY.

The Humanity of Christ, The Divinity of Christ, The Hypostatical Union, The Holy Spirit, Eschatology, etc.

PRACTICAL THEOLOGY.

Homiletics.—Special lectures on the delivery of Sermons. Habits and preparation for preaching.

The Properties of the Pulpit. Practical exercises in Homiletics throughout the year.

Elocution.—Vocal Music and Rhetorical Exercises throughout the course.

Comparative Theology.—History and Philosophy of Religions; Comparative Cosmology of Ancient Nations by lectures before all the classes.

Elective Studies.—An opportunity will be afforded for the study of Syriac, German and French.

The Bishops of the A. M. E. Church will lecture on various subjects during the year; and scholars will also deliver lectures and addresses on the living questions of the day.

SCHEDULE OF STUDIES.

JUNIOR YEAR.

Hebrew.....	5 hours a week
Psychology.....	3 hours a week
Ethics.....	2 hours a week
Metaphysics.....	2 hours a week
Elocution.....	2 hours a week
Vocal Music.....	3 hours a week
Logic ..	2 hours a week
Greek. The Gospels.....	4 hours a week
Biblical Geography and Antiquities.....	3 hours a week
Methodology.....	2 hours a week
Ecclesiastical Law.....	3 hours a week
Methodist Polity and Discipline.....	2 hours a week
Pastoral Theology.....	3 hours a week
History of the Life of Christ.....	2 hours a week

MIDDLE YEAR.

Hebrew.....(First term).....	3 hours a week
Hebrew.....(Second term).....	2 hours a week
Aramaic.....(Second term).....	3 hours a week
Systematic Theology.....	3 hours a week
Theism.....	2 hours a week
Elocution.....	2 hours a week
Vocal Music.....	3 hours a week
Greek. The Acts of the Apostles and the Epistles.....	3 hours a week
Septuagint.....	2 hours a week
Christian Archaeology.....	2 hours a week
Hermeneutics.....	1 hour a week
Latin.—Vulgate.....	2 hours a week
Introduction to the Critical Study of the Holy Scriptures.....	3 hours a week
Ecclesiastical History.....(Throughout the year).....	3 hours a week
English Bible.....(Throughout the year).....	2 hours a week
Comparative Symbolics.....	2 hours a week

SENIOR YEAR.

Hebrew.....	2 hours a week
Arabic.....	3 hours a week
Systematic Theology.....	3 hours a week
Elocution.....	2 hours a week

Vocal Music.....	3 hours a week
Special Lectures on Pastoral Theology.....	2 hours a week
Greek,-Epistles	3 hours a week
Hermeneutics.....	3 hours a week
Homiletics	3 hours a week
History of the Christian Doctrine.....	3 hours a week
(Throughout the year).	
Practical Exercises in Homiletics.	throughout the year.

RULES AND REGULATIONS.

GOVERNMENT.

The government of the students shall be vested in the Faculty of the Seminary.

The Dean shall be the responsible and executive officer of the Theological Seminary, and shall preside at all Faculty meetings and see that the orders of the Board of Directors or Executive Committee are carried out.

It shall be the duty of any member of the Faculty to admonish kindly, but promptly, any student who shall violate the rules or regulations of the Seminary.

RELIGIOUS EXERCISES.

It shall be the duty of the students to attend public worship at least twice on the Sabbath, daily prayers at the opening and closing of the school, and a prayer meeting during the week.

Students shall keep their rooms neat and clean, and the rooms shall be accessible at any time to the Faculty.

Students shall not leave the vicinity of Wilberforce without permission.

Visitations to each other's rooms during study hours shall not be frequent. Students shall not visit or associate with the opposite sex without permission.

They shall not use tobacco nor intoxicating drinks as a beverage.

ADMISSION.

The Seminary is strictly Methodist in its doctrine, yet a pure Christian Catholicity is endorsed. Therefore, the seminary is open to students of every Christian denomination.

Every applicant for admission must bring good testimonials signed by his Pastor and Presiding Elder.

Students from any institution not under the auspices of the A. M. E. Church must bring good testimonials signed by the president, dean or principal of said institution, or testimonials satisfactory to the Dean.

No student can graduate from either of the courses unless he has studied at least six months in the Seminary, and shall have secured the required *per cent*.

A satisfactory thesis on some particular subject in Systematic Theology shall be presented to the Dean by each member of the senior class three months before Commencement. These theses shall be kept on file at the Seminary.

The degree of Bachelor of Divinity may be conferred upon members of the senior class who have completed satisfactorily the regular theological course and whose average *per cent.* of examinations during the senior year shall not fall below seventy.

The Diploma Certificate may be conferred upon students who have completed satisfactorily the English Theological Course, and whose average *per cent.* of examinations during the second year is not less than seventy.

Degrees and Certificates recommended by the Faculty and approved by the Board of Directors shall be conferred by the Dean of the Seminary or the President of the University.

The scholastic year of Payne Theological Seminary shall begin on the first Tuesday in October and close on the third Thursday of June in the succeeding year.

LIBRARY.

Three private libraries, containing in the aggregate about one thousand volumes, have recently been given to the Seminary. The largest, containing very valuable theological books, was the library of the late Bishop Campbell; the second in size was that of Charles Ray; the third belonged to Joseph Ellington. About sixty small volumes have been contributed by friends, through the solicitation of Mrs. S. W. Dodds, M. D. Several periodicals, weeklies, monthlies and quarterlies, are received regularly through Bishop D. A. Payne and Mrs. S. W. Dodds.

Theological students may have free access to the Library and Reading Room, may borrow books, and use carefully the weeklies, monthlies and quarterlies, according to the rules for the government of the library and reading room.

At the first Annual Meeting of the Board of Directors, June 13th, 1893, a plan was adopted to secure a large library for the Seminary. An outline of that plan is as follows:

The library shall consist of a number of alcoves. Each alcove is to number a thousand volumes. The alcove is to contain a certain number of divisions or shelves. There will be a company organized for each alcove, numbering as many members as there are divisions in the alcove. Each Bishop is to be the president of a company. The names of the president and members of his company are to be engraved on a silver plate or written on a suitable tablet and placed upon the alcove. Any good and responsible person is to have the privilege of organizing a company and filling an alcove. These alcoves are all to be filled with valuable books within five years from the time of the First Annual Meeting of the Board of Directors.

It is expected that a large fine building will be erected before the expiration of five years. In this building the new library will be located.

Every library given by a friend or friends of the Seminary will be put into a special case, or a particular division of the case, or an alcove, and the name of the donor or donors placed upon it.

GENERAL INFORMATION.

Wilberforce is three and a quarter miles northeast of Xenia, which is on the Little Miami R. R., sixty-five miles from Cincinnati and fifty-five miles from Columbus. It has direct communication with all parts of the United States.

Wilberforce Station, at which accommodation trains stop, is within fifteen minutes' walk of the University. The Mineral Springs and other natural surroundings make Wilberforce a beautiful and healthful location.

MAILS, TELEGRAMS AND TELEPHONE.

All mail and other matter intended for students or professors, should be addressed: "Wilberforce, Green County, Ohio."

A telephone in the University secures the immediate transmission of all telegrams.

Students and other persons, on reaching Xenia, will reduce expenses by proceeding to the *Depot Telephone*, calling up Wilberforce, and ordering a conveyance from the College.

BOARD.

Table board can be obtained for \$1.75 per week. Students can by managing well, board in clubs at \$1.00 per week.

ALUMNI.

Graduates from the Theological Department while connected with the University building:

CLASS OF 1870.

J. T. Jenifer, D. D., Pastor.....Washington, D. C.
 I. H. Welch, D. D., Principal Conference High School....Harrodsburg, Ky.
 T. H. Jackson, D. D., Pastor.....Little Rock, Ark.

CLASS OF 1872.

B. F. Lee, D. D., Bishop A. M. E. Church..... Philadelphia, Penn.
 C. E. Herbert, B. D., Pastor.....Carlisle, Penn.
 J. W. Beckett, D. D., Pastor.....Baltimore, Md.
 G. T. Robinson, B. D., deceased (1876).....

CLASS OF 1875.

H. A. Knight, B. D., deceased (1883).....
 John Coleman, B. D., Pastor.....Jefferson City, Mo.

CLASS OF 1876.

J. G. Yeiser, B. D., Pastor.....Carlisle, Penn.
 G. C. Whitefield, B. D., deceased (1878).....

CLASS OF 1879.

W. H. Yeocum, B. D., Pastor.....Camden, N. J.

CLASS OF 1880.

B. F. Combash, B. D., Pastor.....Phoenixville, Penn.
 M. R. Wilson, B. D., Pastor.....Georgia
 W. J. Johnson, B. D., Presiding Elder.....Walnut Hills, O.

CLASS OF 1882.

J. M. Gilmere, B. D., Presiding Elder.....Columbus, O.

CLASS OF 1883.

I. M. Borgan, B. D., Pastor.....Oakland, Cal.
 C. M. Crosby, B. D.....Sumpter, S. C.
 G. W. Nicholson, B. D.....Winchester, Va.
 Jno. R. Scott, B. D., President Edward Waters College.....Jacksonville, Fla.

CLASS OF 1884.

L. M. Beckett, B. D., Pastor.....Washington, D. C.
 W. H. Coston, B. D., Editor.....Cleveland, O.
 S. G. Dorce, B. D., Pastor.....Port au Prince, Hayti
 A. H. Mevs, B. D.....Arkansas
 G. W. Prioleau, B. D., Professor in Payne Seminary.. . . .Wilberforce, O.
 J. W. Sexton, B. D., Pastor.....Glasgow, Mo.

CLASS OF 1886.

R. C. Ransom, B. D., Pastor.....Springfield, O.
 W. H. Palmer, B. D., M. D.....Monongahela, Penn.
 John H. Hurst, B. D., Secretary to Haytian Legation.....New York.

CLASS OF 1887.

Joshua H. Jones, B. D., Pastor.....Columbus, O.
 Alexander Smith, B. D., Presiding Elder.....Frankfort, Ind.

CLASS OF 1889.

Jos. H. Artope, B. D., Pastor A. M. E. Church.....Walnut Hills, O.
 Peter Bowman, B. D.....Monongahela, Penn.

CLASS OF 1890.

B. H. Carter, B. D., deceased (1890).....
 Toney Perry, B. D., Pastor.....Houston, Tex.

CLASS OF 1892.

Benjamin Simmons, B. D., Pastor.....Lancaster, O.

PAYNE THEOLOGICAL SEMINARY.

CLASS OF 1893.

REGULAR THEOLOGICAL COURSE.

E. T. Demby, B. D.....Wilmington, Del.
 C. H. Johnson, B. D.....Washington Court House, O.
 William Polk, Jr., B. D.....Haddonfield, N. J.

ENGLISH THEOLOGICAL COURSE.

C. H. Coleman.....Wilberforce, O.





PAYNE THEOLOGICAL SEMINARY, WILBERFORCE, OHIO.